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FOR GOVERNOR—JONATHAN DIXON.

The opponent of Leon Abbott is in the field. Jonathan Dixon of Hudson County was nominated as the Republican candidate for Governor of New Jersey on the first ballot, by the convention held in Trenton on Tuesday of this week. Up to Monday morning his name had scarcely been mentioned for the office. On Monday evening it was announced that he would accept a nomination, and from that moment his selection was certain.

This was not accomplished by any strategy nor by a sudden impulse; it was the universal tribute of his party to his high character and unquestioned fitness to be the Chief Magistrate of this State.

Judge Dixon has been a member of the Supreme Court and also of the Court of Appeals for the last nine years. Appointed to this position by Gov. Bedle when he was but thirty-five years of age, he was at once assigned to the important circuit of Passaic and Bergen Counties, where cases involving immense interests have come before him for decision. His learning, his ability, his upright and independent character, have won for him a place second to none in the judiciary of a State which is especially proud of her judges and of her courts.

If his election can now be accomplished, it is not too much to say that Judge Dixon will be a worthy successor to the men who have already filled that office.

Every Republican may feel that his candidate deserves his best efforts in the present contest. The independent voter must admit that by the choice of Judge Dixon his most exacting requirements have been fully met.

The Democrats have Leon Abbott to apologize for, since they cannot defend him, and if they win at all it must be by main force.

Under these circumstances there is every reason to labor for success. The fight may be won if every man will do his share.

HOMOEOPATHY.

We have always held the opinion that the homoeopathic theory of the practice of medicine was arrant nonsense, and that the attempt to put it into practice would be followed by a crop of ghastly failures. We have also supposed that many so-called homoeopathic physicians practiced according to sound knowledge and common sense; in other words, did not practice homoeopathy at all, and, in consequence, achieved the reputations for skill so fondly referred to by their theoretical friends. We were never sure, however, that the physicians we had come in contact with were representative men, and, in consequence, did not feel quite certain of the correctness of our theory. An article entitled, "Homoeopathy as a Science," by a well known member of this school, in the last issue of the *Popular Science Monthly*, confirms our previous opinions. The writer says:

"Vaccination, as the sole and sure preventive of small-pox, is one of the great, dominant, fixed facts of the old school. Here is the open and avowed application of the law of cure by similis, *similia similibus curantur*. If it be a law of cure in one case, by what logical process can it be demonstrated to fail in all others?"

What a specimen of inductive reasoning! As well take it for granted that nitroglycerine is not easily exploded, because a case is known of a man having dropped a can of it on a rock, and found himself and the rock still existing. The laws of nature are discovered by a careful study of many phenomena. A law founded on one fact would be as trustworthy as belief that summer had come, based on the sight of one swallow. The writer continues:

"Those most conversant with Nature's laws assert, and truly, that she makes no exceptions: the law of gravity; that water seeks its own level; that the pressure of water is equal in all directions; that sound ascends; that heat expands. It was this universality of the law of Nature which enabled the great natural-

ist, Currier, to construct a whole skeleton from two or three bones. So, with equal certainty, if necessary, could the skeleton of the homoeopathic law be evolved from this single bone of its structure—vaccination."

How can we have faith in a science supported by such grossly defective logic? "Nature makes no exceptions." This is an astonishing statement. The exceptions are on every hand. It is, indeed, the general law "that heat expands," but water, at a certain temperature, contracts under its influence. It is the law that substances are more soluble in hot than cold water, but common salt is as soluble in the one as the other, and lime prefers the cold. But not only are there exceptions to the general law, but, to complicate matters, one force is seldom left free to exercise its influence unimpeded by any other. Water does not seek its own level when it mounts to the top of the highest tree as sap. Gravity has not ceased to act, but it is overcome. It was, indeed, by the universality of law that Currier reconstructed the skeleton. But how did he discover the law? By the study of one bone? No, but by the study of thousands not merely of bones but of animals likewise. Our friend forgets that in natural science induction from the facts to the law ever precedes deduction from the law.

The following is an authoritative statement of the principles of homoeopathy: "It, as a science, is the law of the vital force; the body is but the mechanism upon which it operates. The dissecting knife has laid bare to the astonished gaze of the student a perfect organism, while the operating table presents the companion picture of an organism in total ruins dominated by the vital principle. What, then, is disease—typhoid pneumonia, scarlet fever? No; disease is the impairment of the equalization of the vital force, and it finds expression where the organism is weakest."

"What is cure—to take physic for typhoid or scarlet fever? No; to cure is to locate the center of the disturbance, the diseased nerve cell, and restore the equilibrium. How do you do this? In spite of its many ramifying influences, the nerve cell preserves, to the close and exact student, its individuality, often veiled under the apparently familiar features of others, but still recognizable by the differentiating mind. It is this state of state and remedy which the homoeopathic physician, who knows and applies the law, seeks in the patient and in the materia medica; when found, the means of restoring the equalization of the vital current is found with it."

"As there is but one nerve center of a disease, so is there but one remedy." The very existence of a vital force is disputed by many of the most distinguished scientists, and the rest admit that it and its work are among the profoundest mysteries of nature. Deliver us from trusting life to a science whose very foundation rests upon the clouds of uncertainty. We hope our readers will, after pursuing the above quotation, have very definite ideas of disease and cure, and be struck with the beautiful simplicity of the explanation.

We have often thought the homoeopathic school unjustly accused of a very slight regard for anatomical knowledge, but no, for here are the words of the authority: "How can the old school, which has been a thousand years dissecting dead bodies to discover the vital principle, hope to free itself from its dogmas? As well expect to discover the electric fluid by dissecting a yard of telegraph wire." That is all very well, but not even Faraday or Edison would have discovered much without the wire. Wire and electricity are two words, as intimately associated as needles and sewing. We propose anatomy and medicine as the third pair.

The theory of the efficacy of atonement doses from a "high authority" is that "in these preparations we have material substances subdivided to a degree that enables them to penetrate the most delicate tissues of the body."

Lastly, "[homoeopathy] demands that after theorizing out a case, as before indicated, the physician shall assume the grave responsibility of administering a single remedy and awaiting the result." We should say that was a grave responsibility in more senses than one.

In conclusion, we observe once more that we believe the practice of homoeopathic physicians is frequently sound; but, if so, it is now useless to say it can not conform to any such theories as given above. If Dr. Bayard has not truly represented the theories of his school, we shall be very happy to revise our views according to more authentic information.

H. E. R.

THE *New York Times* on Tuesday reduced its price from four cents to two cents, and on Wednesday the *Tribune* followed its example in part by reducing the price to three cents. Is it not about time the *Newark Daily Advertiser*, which borrows nearly all its news and ideas from one or the other of these papers, took the hint and ceased to charge four cents for what may be purchased at first hand for half that sum?

TURN ABOUT being fair play, it will be seen that THE CITIZEN affords space to a report from a special correspondent, of the Democratic Convention, which nominated Leon Abbott. THE CITIZEN does not vote the Democratic ticket, and will not support the Democratic candidate, but it believes in encouraging literature among the better class of Democrats. Hence, we are beginning to brace our columns to hold political rejoinders and, in short, to pull ourselves together for the campaign.

THE PRESBYTERIAN HERESY CASE.

Considerable interest has been excited by the report of a trial for heresy in Pennsylvania, and the facts are of sufficient general value for them to be put on record in a secular journal. We therefore make no apology for presenting a brief view of the case, our information being from the most reliable sources. The Rev. John W. White, of Milroy, Pa., has been the faithful pastor of a small Presbyterian church at that place for the past twenty-five years. He is a man of upwards of fifty years of age, gentle and modest in manner, thoroughly good in life, and of an unblemished record both as to his personal and professional character. His church has been in a region from which people emigrate. He has a warm heart, and is disposed to be hopeful and charitable with regard to any one who proposes to teach men better things. In fact, he has been inclined to have some sympathy with advocates of perfectionism, and he has not been disposed to believe that Swedenborg was altogether to be rejected. But no one has claimed that he has gone to the full extent of either set of opinions. This was the worst that could be said of him, previous to the present time.

For some years past he has been annoyed—not to say persecuted—by persons who differed from him. Presbyterianism allows "common fame" to be the accuser in a case of heresy; and the charges were consequently brought in that shape, the verdict being finally given on the 8th day of the present month. These charges affected Mr. White's views upon the Trinity, on Sin, on Atonement, on Salvation, and on the Resurrection. Of anything erroneous, except as to the Atonement and the Resurrection, he was acquitted. On these two points the Presbytery adjudged him heretical. The readers of THE CITIZEN are as competent as the Presbytery to pronounce a verdict, when they have heard Mr. White's statement. He says, in a recent personal letter:

"The charges that I deny the satisfaction theory of the Atonement and the Resurrection of the material body were sustained, and are true. The charge that I deny the imputation of Adam's sin was sustained by one of a majority. I hold to mediate imputation. The other charges and specifications were not sustained."

Turning to Mr. White's printed statement, we find that he denies that God is a vindictive or harsh being; and asserts that while He is a God of justice, He is truly and always a God of love. With this feeling about God he denies further that the Atonement was effected by Jesus Christ as a satisfaction to an angry and revengeful deity. He does not believe that the Atonement, however, was "for mere moral effect, a spectacular exhibition of love to charm man into obedience of God." He says distinctly that "the Lord laid on Him the iniquity of us all. This was not done in some fictitious way by reckoning it true when it was not true, but in most truly laying on Him the weight of our iniquities."—With this theory of the Atonement the Presbytery of Huntingdon, by a vote of 34 to 3, did not coincide, holding it to be loose and irregular.

In the matter of the Resurrection of the Body, Mr. White's own words are few enough to be quoted at length: from his printed answer to the charges:—

"1st. Man's spiritual nature has substance and form, and is an entire man. "2d. In this world, the spirit, the man, is enswathed in material substances [sic] which make the material body. "3d. At death the man rises out of this enswathment and appears in the form of man in the eternal world. "4th. I admit the possibility of the resurrection of the material body. Whether it will rise or not is altogether a matter of divine order and revelation. "5th. While I believe the resurrection takes place at death, and the man will never return to the material form which was thrown off, I do not desire to disturb the faith of those who look forward with hope and comfort to the resurrection of the material body."

In this belief the Presbytery stamped their disapproval by a vote of 28 to 9. As a result Mr. White was granted leave, if he wished to do so, to withdraw from the denomination and have his name taken without censure from the roll. This he did, and a resolution was then passed in the following form:

"In complying with this request, the Presbytery desire to place on record the high appreciation of the Christian character of Mr. White, and their entire confidence in his personal piety."

The outside world is thus in a good way to find out what amount of divergence from fixed opinions can be tolerated in the Presbyterian Church. It will await with some interest the decision of the denomination at large—of which the Presbytery of Huntingdon, it must be remembered, is a very inland portion—upon this question of Christian liberty. It may be safely doubted, in advance, whether, if Mr. White had remained in the denomination and taken an appeal upon these topics to a higher judiciary, there might not have been developed a good deal broader charity than appears to have prevailed at Lewistown at the time of his trial.

But he preferred to walk quietly out, and he will probably have an independent church under his care, which will be no help to the Huntingdon Presbytery. Mr. White will not be obliged to remain for months in a state of suspense, and meanwhile somebody will have to answer the inquiry how all this helps on the salvation of the world.

"AND you wash your type with lye, do you?" said a visitor in a printing office. "Well, now I know how so many untruths get into the paper."

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